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# SCRIPTURE DEMONSTRATION

OF

# THE DAY WHICH THE LORD HATH MADE,

## AND HOW HE MADE IT.

HELFENSTEIN, PR. PHILADELPHIA.

# "THE DAY WHICH THE LORD HATH MADE,"

## AND HOW HE MADE IT:

BEING A

# SCRIPTURE DEMONSTRATION OF THE SABBATH,

AND THE

# SABBATH-DAY,

## FROM THE CREATION TO THE END OF TIME.

HUMBLY DEDICATED TO THE LEGISLATURE OF PENNSYLVANIA
IN SPECIAL, AND TO ALL THE CHRISTIAN PEOPLE
OF THESE UNITED STATES.

BY

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TO HIS EXCELLENCY, THE GOVERNOR, AND THE HONOURABLE, THE SENATORS AND REPRESENTATIVES OF THE STATE OF PENNSYLVANIA.

HONOURED SIRS :—

The leaders of the French Revolution (1789–1794,) accomplished many astounding things; some of which were, the *abolition of the weekly Sabbath,* and instead thereof instituted what they called the *decadi* or tenth day. They abolished *religious worship* (*l'abolition des cultes*). They discarded the Bible. The Legislature of Paris voted that "there was NO GOD!" They effaced the texts of Scripture over the gates of their Cemeteries, and replaced them with "the statue of sleep," with the inscription appended, "Death is an eternal sleep." Here are five very important events—no Sabbath, no religious worship, no Bible, no God, no immorality for man! They invented a new calendar of time. They divided the year into four equal seasons of three months each, each month into thirty days, and the thirty days, into three *decades* of ten days each. The five odd days in the year, they devoted to festivity. They invented new dials to mark their new divisions of time, and persuaded the Paris convention to sanction their plan, and to decree its universal use. They overturned the existing government, murdered the King, Queen, the princesses, Lamballe and Elizabeth, and commenced, and carried forward the most horrible butchery of their suspected opponents, until Paris and many parts of France were steeped in human blood! In this condition that fair and beautiful country, and its splendid chief city were found, at the close of "the reign of terror," and for several years after.

Some of the means which precipitated these fearful results, serve as warnings to this nation. I allude to their flash-papers, Journals, hand-bills, placards, etc., distributed, and posted up in boundless profusion, and with untiring effort. The Journal of the assembly and municipality of Paris, called *Le chant du coq,* (the crowing of the cock) assailed *private character,* with such loud and long crowing, that all France heard the terrible notes. Marat's paper, *L'ami du peuple,* (the friend of the people) emitted deadly poison. Fréron's

*L' Orateur du peuple,* (the people's mouth-piece) was swallowed in its every issue with avidity. Labenette's *Journal du diable,* (the devil's Journal!) and many others, drugged the public mind with such incessant doses of sentimental and political atheism, corrupt philosophy, and moral poison, that the excitable people of France were rapidly prepared for every evil work. In this country considerable agitation has been, and yet is, on the subject of the Sabbath, especially in our large cities. It is thankfully conceded that the *leaders* of this unholy crusade are not men of commanding influence. We have not the "burly and blood-thirsty Danton;" nor "an high priest to preside at the installation of the supreme Being," like "the incorruptible Robespierre;" nor, "the eternally virtuous Rowland;" nor the talented but dangerous "friend of the people," Marat; nor the untiring laborers in the vineyard of atheism and infidelity, of equal calibre with Fouché, Vadier, Vouland, Amar, Hebert, Voltaire, D'Alembert, Diderot, Carrier, Saint Just, and the furious Anacharsis Clootz. Nor have we such new calendar-makers as Romme, Monge, and Laplace. We have not such public daring infidels among us yet, to teach the nation, that "a God is as much out of place in a republic, as a king!" that "there is no God but the people," that "the people cannot kneel before its divine self," and therefore, "can only worship pure and immortal reason!" Neither have we, thank God, a population in these United States like the San-cullottes, Girondins, and Jacobins of Francé, of 1793. We may have some amongst us who could wish to be equal to those mighty men of infamy. But our citizens will not madly follow such *national reformers* even if we had such, as the French people did. Neither will it be found that the public mind in this country will tamely submit to the loss of the Sabbath, the destruction of public worship, the extirpation of the national belief in the existence of God, discard the doctrine of the immortality of man, trample upon the Bible, and combine with atheistical and deistical Philosophers, to "crush the wretch"—namely, our adorable Redeemer, the LORD JESUS CHRIST. Our anti-Sabbath crusaders, with all their "Sunday papers," flash papers, placards, hand-bills, processions, speech-makers, writers, public gatherings, moral-poison-disseminators, are not the public of this country, nor is their voice, the public voice—far, very far from it! Yet in all their movements hitherto, in their God-dishonoring, and nation-disturbing enterprise, they imitate the incipient course pursued by the French and their

leaders very closely. The Sabbath once destroyed, the rest will follow, until we shall have perhaps, another "citizen Sampson, Danton's headsman," to superintend the operations of the guillotine! No doubt the public of this favored land will keep a vigilant watch upon these mighty regenerators of mankind.

Before our honored state Legislature, the Sabbath question will be very likely brought. No doubt, thousands of dollars will be spent to urge the alteration of the existing Sabbath laws of our venerated commonwealth, to suit the speculations of those opposed to Sabbath sanctity, as commanded by God. From present appearances, every possible effort will be made to gain their anticipated end. No fear is entertained by the loyal citizens of our State, that such an all-important question will be jeoparded in the hands of our State law-makers. Soundness on this vital subject, is not doubted as respects our excellent governor. It is believed, the religious character, the honor, and dignity of old Pennsylvania will be sustained.

May "the spirit of glory and of God," rest upon the members of our legislature, and control their deliberations on this and every other subject presented for legislation, to a righteous and dignified decision! May they all feel, that in obeying God, is found the only safe security of governments.

NATHANIEL WEST.

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## PSALM CXVIII. 24.

"This is the day which the Lord hath made; we will rejoice and be glad in it."

THIS Scripture refers to the Sabbath, and to the Sabbath-day, from the creation to the end of time. An attempt shall be made to prove,

I. That the proper observance of the Sabbath is of perpetual moral obligation. To sustain this proposition we shall present, 1. Numerous instances in which the Scriptures speak of the Sabbath, and of the Sabbath-day.

It is the first subject introduced after creation was finished. Gen. ii. 2, 3. No manna was rained from heaven on the Sabbath-day. Exod. xvi. 23—30. The fourth commandment, "Remember the Sabbath-day to keep it holy," etc., is a part of the decalogue. Chap. xx. 8—12. The breach of the Sabbath is awfully threatened. Chap. xxxi. 13, 14. It was given to Israel for a perpetual covenant, etc. Ver. 17. The penalty of Sabbath-desecration is repeated. Chap. xxxv. 2. Keeping the Sabbath holy was to be strictly observed by every family. Levit xxiii. 3. For gathering a few sticks upon the Sabbath, capital punishment was executed. Numb. xv. 32—36. With additional strong reasons, the fourth command is again repeated. Deut. v. 12—15. The Sabbath is considered as a mark of peculiar favor from God to his people. Neh. ix. 14. The title of the

ninety-second Psalm is, "A Psalm or song for the Sabbath-day." The Sabbath is called, "the holy of the Lord." Isa. lviii. 13. Carrying burdens on the Sabbath is forbidden. Jer. xvii. 21—23. Neglecting the Sabbath is urged as a cause for destroying the nation of Israel. Ver. 27. The Sabbath was given to Israel to distinguish them from all idolatrous nations. Ezek. xx. 12—26. The Lord instructs his disciples to pray that their flight be not on the Sabbath-day. Matt. xxiv. 20. The holy women "rested on the Sabbath according to the commandment." Luke xxiii. 56. St. Paul preached at Antioch on a Sabbath-day. This sermon brought "almost the whole city together" on the next Sabbath to hear him." Acts xiii. 14, 44. The same Apostle preached his long sermon at Troas, (the ancient Troy) on a Christian Sabbath-day. Chap. xx. 5—12. On the Christian Sabbath, the followers of Christ are directed to provide contributions for pious uses. 1 Cor. xvi. 2. St. John had his sublime vision on "the Lord's day." Rev. i. 10. These are some out of many places in the word of God, wherein the holy Sabbath is mentioned. These numerous instances under such a variety of aspects, form a strong argument to prove that the observance of the Sabbath as a day holy to the Lord, is of perpetual moral obligation. The subject meets us so often, as if it was resolved we should not forget, but remember.

2. The *solemn* manner in which the due observance of the Sabbath is urged, is another proof that it is of perpetual moral obligation.

A solemn reason is assigned for its institution. Gen. ii. 3. The violation of its claims is solemnly stated as a course of natural judgments. Levit. xxvi. 32—43. Ezek. xx. 21. Eminent blessings are solemnly promised

to those who keep the day holy. Isa. lvi. 2, 6., Chap. lviii. 14. God puts in his solemn claim to the day as *his*. "My holy day." Isa. lviii. 13. The godly acknowledge this claim in very solemn words, "Thy holy Sabbath." Neh. ix. 14. The day is solemnly blessed by God, for none but God could either institute or bless the Sabbath. Gen. ii. 3., Exod. xx. 11. The holy Sabbath as God's rest is solemnly set apart from the foundation of the world. He ceased from all his work (i. e. of creation) on the first day following his six days' work. His example is to be followed by us; we should solemly rest with God, on the first day following our six days' work. Heb. iv. 1—4., Eph. v. 1. The Sabbath was solemnly instituted for man in his innocency, therefore morally binding, as to its observances, whether man be innocent or guilty. Gen. ii. 2, 3. The observance of the Sabbath, was solemnly incorporated in the moral law on Mount Sinai with this solemn prefix—"REMEMBER," etc. Exod. xx. 8. No other command in the Decalogue is ushered in with the solemn *memento* —Remember! i. e., Remember the Sabbath-day above all other days. The truly godly in all ages and conditions of the church, have remembered the Sabbath-day as God's holy day.

3. The *moral* character of the ten commandments is a third proof that the observance of the Sabbath is of perpetual moral obligation.

The Decalogue must contain ten commandments, not one more, not one less. Deut. x. 5. The whole ten are moral. They were all written and revealed by God. The fourth commandment is one of the ten. To speak of nine commandments, and not "the ten commandments" would be absurd! To cut out the fourth, and

score one of the remaining nine in two to make up the ten, as some have done with the second commandment to avoid being convicted of image worship, would be simply silly, because unauthorized. And to say that all the commandments in the Decalogue are moral but the fourth, would be the climax of moral insanity! How desperate is depravity. It refuses *one day in seven* to God! If God claims only one hour of all the hours in "three score years and ten," it would refuse him that one hour! Human depravity is in its nature, essential, uncompromising, vindictive, active rebellion against God. "The heart is desperately wicked." Jer. xvii. 9.

4. Witnesses credible and competent, testifying that the observance of the Sabbath to the Lord, is morally and perpetually binding, forms our fourth proof on this topic.

The general practice of all true Christians in all ages and nations. The creeds and catechisms of all orthodox churches. The commentaries of all sound and learned commentators, whether lay or clerical. The multitude of approved theological systems published. The preaching of true ministers of Christ in every nation, age, and language. The testimony of criminals in prison, and culprits on the scaffold, testifying that "Sabbath breaking was the initiatory step which led them to their present woful condition." And the joyful experience of millions of believers in Christ testifying to the large and rich blessings which they received from "Sabbath and sanctuary ordinances"—all combine to prove that the true and sincere observance of the holy Sabbath, could be no otherwise intended by its divine author, in its relation to man, than perpetually and morally binding. We deem these proofs sufficient to establish our first main position. We shall proceed to show,

I. That the *first* day of the week called "the Lord's day," is the day alluded to in Psalms cxviii. 24. And is the divinely approved Sabbath-day, for the gospel dispensation.

1. There is an essential difference between Sabbath and day. Sabbath signifies *rest;* day means, the *day* appointed for that rest. Sabbath is moral, and can never cease. Day is ceremonial, and therefore may be changed, when He in whose power are the times and the seasons thinks proper to make the change. Ceremonies are the circumstantials of religion, not religion itself. In ceremonies, the time *when*, the place *where*, the persons by *whom*, the form by *which*, etc., are included. The fourth command is in its substance moral, therefore unalterable; hence there must be one day in seven for a Sabbath, whatever day that may be.

2. Man is not left at liberty to choose his own Sabbath-day. When God selects a chief time for his worship, man is not left free to reject that time. If man was left at liberty to choose his own Sabbath-day, then he has liberty to choose no Sabbath-day at all. Man is not allowed to make his own time, his own religion, or shape out the course he wishes to run in. The course is marked out for him, and he is commanded to "run the race that is set before him." Heb. xii. 1. "The form of doctrine" to be believed, "is delivered to him." Rom. vi. 17. A man's clothes are made to fit his body, not the body made to fit the clothes. But the soul must be made to fit the dress prepared for it. The garment for the soul is already prepared, and "woe" to the soul which refuses to put it on. Isa. xxx. 1. Matt. xxii. 12.

3. Whatever some may say respecting "no Sabbath-

day being appointed in Scripture for gospel times," yet their saying is contrary to the Scripture they appeal to. There are several places wherein the gospel Sabbath is evidently meant.

*First.*—The gospel Sabbath is set forth *typically.* Levit. xxiii. 11.

*Second.*—In Psalm cxviii. 24., Isa. lxvi. 22., and Ezek. xlvi. 12., the gospel Sabbath is pointed at *prophetically.*

*Third.*—In Matt. xxiv. 20., our Lord speaks of it plainly. We reserve these places at present, for future use.

4. "If there be a Christian Sabbath-day," say some, "it is respectfully inquired when the day begins and ends?" And this respectful question, shall be respectfully answered.

There are two sorts of days; they are termed, *natural* and *artificial.* The natural day is twenty-four hours; the artificial is twelve hours. From twelve o'clock at noon to twelve at night, is called *evening;* from twelve at night to twelve at noon, is termed *morning.* The Jews divided their day "from sun to sun," into twelve parts or hours. Their hours were longer or shorter, as the days were longer or shorter, hence an hour with them was the twelfth part of time, "from the first to the last light of the sun each day." This regulation directed their time for working or travelling. "Are there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world." John, xi. 9. The light of this world is the sun, for in his absence, all the stars of heaven could not make the light of day to us. The Sabbath-day, is a natural day of twenty-four hours. It is the seventh

part of one week. It is God's day, on which we must work for him particularly. Our working days begin in the morning. All agree that God made nothing in the night. His rest on the seventh-day began, at the time his work began on the previous six days. Something more is meant therefore by God's resting on the seventh-day, than by ceasing to work on the nights of the six days. It follows that those who assert that "the rest of the seventh day was nothing more than the rest of the nights of the six days," render themselves ridiculous. The working portion of the natural day begins in the morning. The working portion of "the Lord's day," begins also in the morning, and continues all the working portion of a natural day. This is Christ's argument as it respects working time. And this is true as to when the working time of the Sabbath begins; from which period, during all the working portion of the Sabbath day, work is to be done preeminently for God. God's rest on the seventh-day began in the morning. Christ's resurrection was on the morning of the first day of the week; and our rest should begin when the rest of God the Creator, and the rest of God the Redeemer began.

It is true that Moses says, "the evening and the morning were the first day." Gen. i. 5. Why is it so stated? Because every evening has its previous morning. The evening being added to its own morning completes the day. It is the evening following its own morning which is meant, and which began when the first morning ended. If the morning *after* the first evening were intended, then half of a natural day would have been wanting, and so it could not have been said, "And God saw everything that he had made, and behold it was very good." Gen i. 31.

We now proceed to prove that the original Sabbath was changed from the *seventh* to the *first* day of the week.

(1 ) The *seventh-day* Sabbath.

Why is the seventh-day, and the time occupied by it, so much contended for? Because, 1. seven is a number of perfection. 2. The hours of that day were called "holy time." And 3. God claimed the day as to its number, the *seventh*, and as to its time, His day. Therefore the seventh day is strictly adhered to by the Jews and some other as the Lord's appointed Sabbath-day.

A good deal is said in the Bible and in ancient history in relation to number seven. This number has been held sacred ever since God instituted the Sabbath in paradise. In the Bible we find there are *seven* days in a week. The *seventh* is the last day of the first week of time, and also the *first* day following the completion of creation. Gen. ii. 2. The animals went into Noah's Ark by *sevens*. Chap. vii. 2, 3. *Seven* days after Noah entered the Ark, the deluge commenced. Ver. 4. After forty days the dove was sent from the Ark, but Noah delayed *seven* days, and again other *seven* days, before he was sure the water had receded. Chap. viii. 6—12. The feast of unleavened bread was held *seven* days. Levit. xxiii. 6. The offering by fire lasted *seven* days. Ver. 8. The ceremonial atonement was in the *seventh* month. Ver. 27. The feast of tabernacles continued *seven* days. Ver. 34. The year of rest for the land, was every *seventh* year. Chap. xxv. 1—7. The year of jubilee was at the end of *seven* times seven years. Ver. 8. Jacob bowed to Esau seven times. Gen. xxxiii. 3. The blood of the Priest's sin-offering was sprinkled *seven*

times. Levit. iv. 6. To cleanse a leper, the blood and oil were sprinkled *seven* times. Jacob served twice *seven* years for Rachel. Gen. xxix. 20, 27. The *seven* good kine, and the *seven* good ears, were *seven* years: and the *seven* thin kine, and the *seven* blasted ears, were *seven* years. Chap. xli. 26, 27. There were *seven* years of plenty. Ver. 53. And *seven* years of dearth. Ver. 54. Sampson's marriage feast was held *seven* days. Judges xiv. 18. The Shunamite's son neesed *seven* times, as the prophet restored him to life. 2 Kings iv. 35. Naaman dipped himself in Jordan *seven* times. 2 Kings v. 14. God threatened to punish Isreal yet *seven* times. Levit. xxvi. 18. The Psalmist praised God *seven* times a day. Psal. cxix. 164.

The King of Babylon was expelled human society *seven* years. Dan. iv. 28. In the capture of Jericho, there were *seven* priests, *seven* trumpets, and on the *seventh* day, the city was compassed *seven* times. Josh. vi. 4. Solomon was *seven* years in building his temple. 1 Kings vi. 38. *Seven* days were spent in consecrating Aaron. Exod. xxix. 35. Atoning for the Altar, took *seven* days. Ver. 37. The Lord's watch was kept *seven* days. Levit. viii. 35. Fasting for the death of Saul continued *seven* days. 1 Sam. xxxi. 13. Solomon's feast was held *seven* days. 2 Chron. vii. 9. Job's friends had to offer *seven* bullocks and *seven* rams for an atonement. Job lxii. 8. Balaam ordered the erection of *seven* altars, and upon them offered *seven* oxen, and *seven* rams. Num. xxiii. 1. *Seven* devils were cast out of Mary. Luke viii. 2. At the *seventh* hour, the fever left the nobleman's son. John iv. 52. The first bench of Christian Deacon's chosen consisted of *seven* members. Acts vi. 3. The golden candlestick had *seven*

burners, and the seven burners had *seven* lamps. Exod. xxv. 32, 37. We read of *seven* golden candlesticks. Rev. i. 12. *Seven* stars. Ver. 20. *Seven* seals. Chap. v. 1. *Seven* angels and *seven* trumpets. Chap. viii. 2. *Seven* thunders. Chap. x. 3. *Seven* heads of the dragon. Chap. xii. 3. The *seven* last plagues. Chap. xv. 1. *Seven* golden vials. Ver. 7. *Seven* mountains. Chap. xvii. 9. *Seven* kings. Ver. 10. And of the eighth beast, which is of the *seven* and goeth into perdition. Ver. 11. Many other *sevens* are spoken of in the Bible.

Number *seven* was held sacred by the ancient heathen nations. Their speculations in reference to Pleiades, (the *seven* stars, Job ix. 9, Amos v. 8.) Their observations on the four *sevens* in lunar changes, i. e. the moon's quarterly changes four times in a month; *seven* days in each quarter. The variations in the age of man, every *seventh* year of his life; critical days and hours in sickness, and their criticisms on the sounds of instruments, and on the musical arrangement of the seven planets, all had respect to the septenary number. No other ground was there for these speculations but the traditions they derived from the creation of the world in six days, and the sacred rest which followed on the seventh-day; for the account of the seventh-day by Moses is the oldest record in the world in relation to number *seven*.

In the ancient verses ascribed to Callimachus are these words—"In seven all things were perfected in the starry heavens."

Hesiod says, "The seventh-day is sacred."

Homer observes—"Then came the seventh-day, which is sacred."

Ovid refers to the seventh-day of the Jews by way

of insult, "Stay not (i. e. thy journey) for foreign Sabbaths."

Alexander Severus, the Roman Emperor, is said to have visited the capitol and temples "on seventh-days."

Josephus, in his second book against Apion, (Chap. xxxix.) positively asserts, "There is neither any city of the Greeks, nor Barbarians, nor any nation whatever, to whom our custom of resting on the seventh-day is not come."

Lucian tells us that "the children at school were exempted from studying on the seventh-day."

Theophilus Antiochenus affirms, that "all mortal men agreed in the appellation of the seventh-day." I will not multiply references. I do not much wonder at the reverence God's elect people, the Jews, paid to this sacred number; nor that they should call their seventh-day Sabbath their "spouse," and that "God gave them this day as he gave Eve to Adam in Paradise." In respect to the veneration entertained of number *seven* among all men, one old eminent writer observes—"Only the great Moses being divinely inspired hath delivered unto men the true reason of the *septenary* number of the days." *Johan. Philopon. Creat. Mund. lib.* vii. cap. xiv.

(2.) The *first-day* Sabbath.

1. Its name: "the Lord's day." Rev. i. 10. Why is this day so called? The answer is simple and direct. Everything peculiarly appropriated by the Lord to himself has his name connected with it.

The old Sabbath is called "the Sabbath of the Lord." The "godly" have his name. Psa. iv. 3. His name is on his "Altar." Psa. xxvi. 6. The "Temple" bears his name. 2 Kings xi. 13. We have noted in

the Bible, "the house of God." 2 Chron. v. 14. "The feast of the Lord." Levit. xxiii. 2. "The priests of the Lord." Joel i. 9., etc. The heathen had their particular days, "Tideos illa dies." (Stat. theb. viii. 664.) "That was Tideos' day, because its business chiefly concerned him." All nations have kept up the custom of appropriating particular days to particular objects and particular persons. We have "Independence day," to keep up the annual remembrance of our national birth. The seventh-day was to be *remembered* as a day of rest because of the grand event of creation, (Gen. ii. 2,) and had God's name affixed to the day as "His day." Why then should it be thought strange or irrelevant, that the *first* day of the week should be called "the Lord's day?" That day commemorates the resurrection of the Lord of glory from the dead, the completion of eternal redemption by him, and the descent of the Holy Ghost. For these, and other reasons, as we shall demonstrate, the first day of the week was the divinely approved Sabbath-day of the Christian dispensation; the Head of which dispensation is the Lord Jesus Christ. Who will deny him *his* day, when the business of that day, so intimately concerns his own honor and glory, the church he has purchased with his own blood, the real benefit of man and beast, and the spread of the gospel over the world? Having disposed of the names of the two Sabbaths, arguments shall now be adduced to prove the actual change of the Sabbath from the *seventh* to the *first* day of the week.

Arg. I.—The typical representation of the change.

The Jewish "wave-offering" was an offering of "the first fruits of their harvest." Levit. xxiii. 10, 11. All Christian interpreters of orthodox character agree that the wave-offering of first fruits typified the resurrection

of Christ, who was "the first fruits of them that slept." 1 Cor. xv. 20. And it is very observable that our Lord arose from the dead on the very day of the wave-offering. That day was "on the morrow after the Jewish Sabbath," and that was "the first day of the week." The day of the wave-offering was an holy day to the Jews. "No servile work" was to be done. What other two main events could be represented by the "wave-offering," and "the day of holy convocation" on which the offering was made, but the resurrection of Christ and the Christian Sabbath-day? This is emphatically the day of the "holy convocations" of Christians, in which "no servile work is to be done," yea, it is emphatically "the day which the Lord hath made."

Arg. II.—Prophecy predicted the change of the day.

1. Psalm cxviii. 22—24 asserts it. In this passage we are taught that Christ was "the stone" which the Jewish "builders refused;" that his death proved that refusal; that his resurrection was the beginning of his exaltation; that his complete exaltation placed him as "the head stone of the corner;" and that the day when his exaltation began, was "the day which the Lord had made." Now Christ's resurrection was on "the first day of the week." The first day of the week is the Christian Sabbath-day; the day on which the church of Christ is to "rejoice and be glad." The first day of the week is therefore the divinely appointed day for the Sabbath of the gospel dispensation. See Matt. xxi. 42., Mark xii. 10., Luke xx. 17., Acts iv. 11 and 1 Pet. ii. 7, in which places this part of Psalm cxviii. is applied to Christ.

2. In Isaiah xlvi. 22, we have "the new heavens and

the new earth" named. No one denies that "the new heavens and the new earth" signify the gospel dispensation. But when this new dispensation should come, it should have its Sabbath-day, for ver. 23 says, "It shall come to pass that from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." The Jewish nation was not "all flesh." The seventh-day Sabbath was only for the Jewish nation. Ezek. xx. 12. The first day Sabbath is for "all the world," i. e. "all flesh;" therefore the first-day Sabbath is what the prophet meant.

3. No one will refuse to admit that the spendid prophetic vision of Ezekiel, recorded in chapters xli.—xlvii. of his prophecies, refers to gospel times. The services of the Jewish Church *differing* from those of the Christian church, does not invalidate the *rest* of the Sabbath, any more than the change of the day invalidates it. The prophet, be it observed, gives the times he points to, their own Sabbath (see Chap. xlvi. 12,); but the Sabbath of gospel times is on "the first day of the week."

Arg. III.—Our Lord's direction to his disciples about the Sabbath-day.

All agree that the twenty-fourth chapter of Matthew refers to the destruction of Jerusalem, as far at least as ver. 28th. Our Lord directs his followers in ver. 20th, to "pray that their flight be not in the winter, neither on the Sabbath-day." The destruction of Jerusalem did not, however, happen until forty years after Christ's ascension. At that time the gospel church and her Sabbath were established. The Jewish church, her Sabbath and Priesthood, expired when Christ expired on the cross. It was, therefore,

the Christian Sabbath our Lord meant; for Christianity and Judaism were clearly defined and separated, the one from the other, at the time Jerusalem was destroyed by the Romans under Titus Vespasian. It is preposterous to suppose that our Lord would warn his disciples against travelling on the Jewish Sabbath at a time when he knew that Sabbath would have been abolished. And it is yet more preposterous to suppose that the Divine sanction would permit the church to have no Sabbath from the resurrection of Christ until the destruction of Jerusalem—a space of forty years! It follows from these discriminations, that old Testament types and prophecies, and our Lord Jesus himself, maintain the fact of a New Testament Sabbath, and the day of it to be the first day of the week, for no other day would answer for the change. The change must be to one day *forward*, and not *backward*.

Arg. IV.—The covenant of works.

A covenant is an agreement between two or more parties, on certain conditions. Every covenant had its Sabbath. God's covenant with Adam in his innocency had its day of rest. Gen. ii. 2. This Sabbath was continued to the Patriarchs. Exod. xvi. 26. At Sinai God made a national covenant with Israel; the same Sabbath was continued, but so ordered as to comport with the Jewish ceremonial ritual, sacrifices, and priesthood. The seventh-day Sabbath must therefore stand while the Jewish established religion stood, and no longer; for as a day it was ceremonial. But the substance of the fourth command, which substance was and is—"Remember the Sabbath-day to keep it holy," is not ceremonial, and therefore must stand. Now it is certain that the death of Christ "finished" the Jewish priest-

hood, and the whole ceremonial law connected therewith. John xix. 30., Heb. vii. 12. Every sound expositor agrees that the whole Jewish ritual, with all its types, shadows, tropes, and allegories, including the Jewish Sabbath-day, died in the death of Christ. "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath-days, which are a shadow of things to come, but the body is of Christ." Col. ii. 16, 17. As the Jewish priesthood, ceremonial law, covenant of works, and Jewish Sabbath-day, were all abolished in Christ, there must then be another Sabbath-day, or there is no Sabbath-day at all.

Arg. V.—The new covenant, or covenant of grace.

The old covenant had its Sabbath-day; the new covenant must have its Sabbath-day also. The Sabbaths of each covenant are the same; the days of the Sabbaths are changed as to name. "Behold the days come, saith the Lord, that I will make a new covenant," etc., Heb. viii. 8. The new covenant must include in it things which are all *new*. Its ministry must be *new*—its forms of administration must be *new*—its sacrifices must be *new*—its sacraments must be *new*—their seals must be *new*—all its ordinances must be *new*—its worship must be *new*—its conditions of salvation must be *new*—its people must have *new* hearts—*new* spirits—and be *new* creatures in Christ Jesus. In fine, the whole way to heaven must be a "*new* and living way!" It would really seem strange if there was not a new covenant Sabbath-day; but there is, as we shall shortly show.

Arg. VI.—There must be a different day for the Sabbath under the gospel, than the day appointed for the Jewish Sabbath.

1. Because the worship is different. Why not sacrifice now as the Priests did of old on the Sabbath-day? Numb xxviii. 9, 10, and Matt. xii. 5. We must have a different Sabbath-day from the Jews, or our worship should not be different from theirs.

2. Because there are certain parallels which hold good. Redemption is taken for a new creation.

(1.) God the Creator entered upon his rest when his work of creation was finished. Christ our Redeemer entered upon his rest when his work of redemption was finished.

(2.) In each case the day of rest was the first day following the completion of the work.

(3.) The particular work of each Divine Person was *limited*, in order to resting. "He limiteth a certain day." Heb. iv. 7. God the Creator, rested from his work of creation, but not from his work of providence. Jesus our Redeemer rested from his work of redemption, but not from his work of grace. The work and the time, in view of the rest intended, were "limited."

(4.) The day following the finishing of the work in each case was the Sabbath-day, to be *remembered* in relation to each of the grand works performed.

(5.) The seventh-day Sabbath ends the first week of time of the old world; the first-day Sabbath begins the first week of time in the new world. All the dispensations, whether adamic, patriarchal, legal or evangelical are termed "worlds." Heb. i. 2; ii. 5. Where one dispensation ends, the succeeding one begins.

(6.) The seventh-day Sabbath looks *back* upon the works of creation, and its worship is the worship of a covenant of works. The first-day Sabbath looks *for-*

*ward* to the result of the work of redemption, which is "salvation by grace," and its worship is the worship of a covenant of grace. Thus there is a fitness in the design of each Sabbath-day, in view of the nature of the covenant to which each is appended or prefixed.

ARG. VII.—There must be "six days" following each other for civil and secular work, without a weekly Sabbath-day intervening.

There must be some day to begin, and some day to end the week. Sabbath-day must be one of these two days. The Sabbath-day is so placed in the order of days, as to leave six natural days from Sabbath to Sabbath. When our six days begin, no Sabbath must divide them from each other, for the six days must follow in succession. Now either the seventh or the first day of the week would do for a Sabbath-day, or day of rest, but none of the other days would answer. To change the seventh-day Sabbath to any other day than the first day of the week, would prevent the six days appointed for man coming in succession. Either the seventh or the first day of the week must be the Sabbath-day, or there is no Sabbath-day! But the seventh-day Sabbath is abolished, therefore the first day of the week, commonly called *Sunday*, is the only divinely approved Sabbath-day.

ARG. VIII.—The first day of the week did actually succeed the seventh-day, and is therefore the Sabbath-day.

1. The resurrection of Christ. Christ was crucified on the day we call Friday. All the twenty-four hours of the Jewish Sabbath he lay buried in the tomb. He rose from the dead on the first day of the week. The Jewish Sabbath-day lay in the grave with him, but did

not rise with him. He left it buried there, and there as a Sabbath-day, it lies buried yet! He rose on the first day of the week, and took that day to himself as his own day, his day of rest from all his toils, sufferings, and labor, in working out our redemption; and so it is named "the Lord's day," on which we have before noted.

2. The distinguishing honors of the first day of the week afford another evidence of the change of the day. The resurrection of Christ was on the first day of the week. Matt. xxviii. 1. The descent of the Holy Ghost was on the first day of the week. Acts ii. 1. From the ascension of Christ all through the apostolic age, (see Acts xx. 7., 1 Cor. xi. 20., Chap. xvi. 2.,) and until this day, the first day of the week has been the chief day of christian worship, and the acknowledged christian Sabbath-day, by all sound churches. Now we desire to know why these honors, and this distinction should be accorded to the first day of the week more than to any other day, if it be not the Sabbath-day?

3. The seventh-day Sabbath related to God's work of creation and the covenant of works. That covenant and its Sabbath-day being abolished, the day is made the last of the six days for man's work; and our Lord, who is "the first and the last," and who for man became man, took man's orignal first day instead thereof, and made it the Sabbath-day, for "the Sabbath was made for man, and not man for the Sabbath, therefore, the Son of man is Lord also of the Sabbath!" Mark ii. 27, 28.

Arg. IX.—The very period of time occupied by the original seventh-day Sabbath, is occupied by the first day Sabbath.

If this is true, then the necessity and propriety of changing the day from the last to the first day of the week is clear. But to do this new time equal to the length of a natural day must be made. This cannot be done but by miracle or miracles, and by such miracles as never were previously or subsequently performed. To create *twenty-four* hours of additional time is a marvellous event; it could not take place without affecting the whole frame of our solar system. We assert that God created twenty-four hours of additional time since he first rested on the seventh-day. This is indeed "marvellous in our eyes," and not in "our eyes" only, but in the eyes of the heathen world.

God has made the sun the faithful measurer of time. The orb of day is nature's clock for our solar system. He who made this clock, could make it stand still or set it back as it pleased him. He did both, and at different times, and in such a manner as to produce a period of time of twenty-four hours. He is the wonder-working God, and

> "Moves in a mysterious way, his wonders to perform."

At the battle of Ajalon, God made nature's clock "stand still." Josh. x. 12, 13. The grand luminary "hasted not to go down about a whole day." If the battle was fought in summer as is supposed, the day was fourteen hours of sun where it was fought. It was not a whole natural day during which "the sun stood still," but only the length of the day from sun to sun, *fourteen hours*. Here then are fourteen hours of new time. The "moon" stood still also. Her "rule" being over "the night," she must give her dominion for that night to the sun, and so one night must be turned into

day to give the duration of day light necessary for the defeat of the enemies of God and his people, as well as to preserve the equilibrium of the solar system. It may well be said, "there was no day like that before it, or after it." Ver. 14. A day of *twenty-eight hours* without a night!

We have another miracle in relation to the creation of *new time* recorded in 2 Kings xx. 10, 11 and Isa. xxxviii. 8. In answer to Isaiah's prayer for the recovery of Hezekiah, our solar clock was set back "ten degrees." God could have set the shadow of the sun-dial of Ahaz either forward or backward ten degrees, and gave the the king his choice, as the "sign" of his recovery. Hezekiah chose the latter. And so the Lord "brought the shadow ten degrees backward by which it had gone down in the dial of Ahaz." I take these degrees to be hours, because, 1. The Patriarchs before the flood divided their year into twelve months of thirty days each, or 360 days. 2. The Hebrews before they departed from Egypt did the same. 3. This reckoning continued amongst the Hebrews until after Hezekiah's reign. 4. The Hebrews knew nothing about *hours* until the Babylonian captivity. Dan. iv. 33 and v, 5. Their astronomical degrees were to them, what hours are to us. 5. The circle which surrounds an artificial globe is divided into 360 degrees. The circle of the concavity of the natural heavens is so divided. The reason why 360 degrees in a circle was fixed upon by astronomers was because of the same number of days being formerly included in the year; and this number dividing without a fraction, into "halves, quarters and eighths." Each degree was divided into sixty minutes, each minute into sixty seconds, each second into sixty

thirds, etc., (*Dick.*) The sun-dials of the Chaldeans, Persians, and Egyptians, as well as of the Hebrews, were marked with degrees answering to hours until the time of Daniel, or about 540 years before Christ; where we have *hours* first mentioned in any known record. Sixty minutes make a degree, and sixty minutes make an hour. As to the question therefore, "What were the degrees on the sun-dial of Ahaz?" the answer is plain. The ten degrees were ten hours of time. The shadow going backward was the same on all sun-dials. It attracted the attention of the Babylonian astronomers. They were struck with amazement, and their king sent ambassadors with presents to Hezekiah, with orders to "enquire of the wonder that was done in the land." 2 Chron. xxxii. 31. The sun returning back ten degrees added to that day ten hours, and these added to the fourteen hours in Joshua's case made twenty-four hours of additional time. And this new made time put the days of the week forward, as to the time they respectively occupied, the length of one natural day of twenty-four hours. Our meaning is, that supposing Saturday should continue forty-eight hours instead of twenty-four, then half of this Saturday's time would be where Sunday's time was, and so on to Saturday again, for the number of the days of the week were the same, only as much new time was added as to put the period of the seventh-day Sabbath forward to the original space occupied by the first day of the week.

There is then nothing left, only to call the first day of the week, "The Sabbath-day," "the Lord's day," "the day of rest," "the day which the Lord hath made," etc. This day has the proper holy time; it holds its

connection as a Sabbath, with Adam in paradise; with the original creation, with God resting from that creation, with the day of Christ's resurrection from the dead, with the day of the descent of the Holy Ghost. It holds its connection with Father, Son and Holy Ghost, and is identical with the apostolic and primitive Christian Sabbath-day. It is indeed "the day which the Lord hath made," to answer all these purposes, and to point us continually to the everlasting rest of heaven! We are thus therefore led to these conclusions. 1. The day of the Sabbath might be changed. 2. It was meet, necessary, and proper it should be changed. 3. No other day but the first day of the week would answer for the change. 4. It is actually so changed. 5. The first day of the week is the true Sabbath-day, not by human but divine authority, as every consideration which can be given to facts, time, and circumstances proves. We infer therefore,

1. That the Jews have the wrong time for their Sabbath-day. It is the time originally occupied by the day we call Friday, or the sixth day; which is in the place now where the time of the original seventh-day was.

2. The people called "the seventh-day Baptists," are also wrong as to their Sabbath. They are in the same dilemma the Jews are in, but not nearly so consistent or excusable.

3. The world is the length of one natural day older than it has been thought to be.

4. As no miracle affecting time has been wrought since the reign of Hezekiah, so no other need be expected, for the gospel dispensation is the last dispensation to be given to our world. "Last of all he sent

unto them his Son." Matt. xxi. 37. There is therefore no other Sabbath day to be "the Lord's day," but the first-day of the week, while the world stands, for "the Son of man is Lord also of the Sabbath." Mark ii. 28.

5. The 118th Psalm, ver. 24th, certainly points to the Christian Sabbath in an especial manner. "This is the day which the Lord hath made, we will rejoice and be glad in it." He has made the time of this day in a miraculous manner. He has made it holy. He has made it for his own worship, his own glory, and for the real moral and physical benefit of man, and for the animal benefit of the beast. He has made it a day for spiritual exercises, a day of active business with heaven, the market day for the soul, on which to enrich itself in the gainful trade of godliness. A day of gladness and a day of religious rejoicing. Sabbath days are strength renewing days, acquaintance renewing days, friendship renewing days, Heaven's days for man, days of doing good to others, and making them happy. Sabbath days ought therefore to be always rejoicing days!

We shall now attend to the *Sanctification* of the Sabbath. This is the main thing, and for which all hitherto written is intended.

I. The rest of the Sabbath-day.

The rest of the Christian Sabbath does not prohibit all sorts of actions, but only such as are inconsistent with the scope of the fourth commandment.

Actions necessary for attendance upon, and performance of the public worship of God, are not prohibited. All duties of piety, and real necessity are allowed to be performed on the Sabbath. Under the Mosaic ritual.

sacrificing, calling the assembly to worship by bells, trumpets, or voice, journeying to and from the place of worship, etc., were allowed on the Sabbath, because all necessary helps and means for the performance of God's commands are lawful and proper. So it is, and must be under the gospel. People must go to church. They must either walk, or be carried. Some live a long way from their several sanctuaries. The "bounds of their habitations" are fixed by the providence of Him who cannot err. Some are infirm, and cannot walk. The distance sometimes, as well as the time required, demand speedy conveyances. Attendance on the public worship of God is commanded. It is idle and silly therefore to object to the use of helps to the performance of divinely commanded duty. When objections respecting the profanation of the Sabbath, were urged against Christ by the Pharisees his reply was, "Have ye not read in the law, how that on the Sabbath days, the priests in the temple profane the Sabbath and are blameless?" Matt. xii. 5. That is, many things otherwise connected, would be unlawful on the Sabbath, but connected with the worship of God, and other works of piety they are lawful and proper; because the duties of the Sabbath cannot well be performed without some of these, nor executed at all without others of them. A "Sabbath days' journey," which was 2000 cubits or 730 paces, was the ordinary distance for Sabbath travelling under the legal dispensation, but in cases of emergency people were allowed to travel as far as necessary, when seeking instructions from the prophets, which were generally given on the Sabbaths, or in their synagogues. 2 Kings iv. 23, Acts i. 12.

As to "works of necessity," Christians should see

that the necessity be such as could not be foreseen or prevented. The *rest* enjoined clearly extends to men's thoughts, words and actions, prohibiting many things as unlawful on the Sabbath, which would be lawful on other days.

II. Things prohibited on the Sabbath.

"Our own works." Heb. iv. 10. All works of our calling, whereby temporal gain or profit are increased, or pride, or carnal ease gratified. All carnal words; all carnal thoughts; all carnal ways; all carnal pleasure taking; and all improper journeyings and visitings are prohibited. Isa. lviii. 13. In fine, all things which can be done previous to the Sabbath, or be safely left to the ensuing day or future time for doing, are forbidden. Here some questions arise—

1. In what is called "a catching harvest," is it *morally* lawful to work on the Sabbath-day? *Ans.* No it is not. The divine mandate respecting the Sabbath is, "In earing time and harvest thou shalt rest." Exod. xxxiv. 21. And this because the necessity is not clear, and because suitable weather depends on a gracious providence on which we are to rely for deliverance in every extremity. It is asked,

2. "Is it *morally* lawful for grist-mills to run on the Sabbath?" No it is not, unless it can be proved that man and beast cannot otherwise be fed.

3. Is it *morally* lawful for bakers and barbers to bake and shave on the Sabbath? No it is not, because it cannot be proved that the necessity for such doings is unavoidable. They ought to keep the Sabbath-day holy as well as others. And this applies to private baking, and private shaving, as well as public.

4. Is it *morally* lawful for fish-mongers, and flesh-

mongers (butchers) to fish, and kill their cattle on Sabbath-days, so as to be ready for Monday's market? No it is not, for worldly *gain* would be the motive, and not necessity.

5. Is it *morally* lawful to deliver milk in the way of selling it on the Lord's day? It is not, unless it can be proved to be of unavoidable necessity to do so. This will be a hard demonstration to make out.

6. Is it *morally* lawful to purchase medicine, and have medical advisers on the Lord's day? It is, *provided* that Sunday is not the day reserved "for taking physic," or for "sending for the doctor," or for the removal of the complaint commonly termed "Sunday sickness," or to prevent breaking or losing one of the "six days" allowed to us, in which cases, and many others, the crime committed is clear robbery upon God of his day, or a part of his day. "Will a man rob God?" Mal. iii. 8. And this question is put in reference to Sabbath violation as well as other things.

7. Is it *morally* lawful for rail-road cars to run on the Sabbath-day? This is where the pinch now is! The fearless but affectionate answer is, No, unless they are found to be indispensable helps to attendance upon the worship of God,—or to save people by flight from immediate temporal ruin—or to aid in some work of real necessity or mercy, which could not be accomplished without such agency. The same decision applies to private carriages being employed to carry people to church in our cities. Necessity must make it right, or it cannot be right. But were I to found questions on the practices of Sabbath desecration in their forms of self-indulgence—visiting—feasting—sleeping— idleness —buying and selling—working—worldly amusements—

carnal journeyings *reserved* for the day by *choice*—pleasure taking—gambling—hiring horses for pleasure trips—clubbing at taverns—cleansing of houses—keeping post offices open—ships and boats leaving port on the Sabbath—Sabbath funerals—and in innumerable other ways, the time would fail me.

III. Sabbath sanctification.

To sanctify the Sabbath aright, we should consider it, and employ it as,

1. A day of *rest* from civil business, a cessation from all worldly labor and care.

2. A day of *remembrance* of creation, of our preservation, the resurrection of Christ, of the descent of the Holy Ghost, and of our eternal redemption by our Lord Jesus Christ.

3. A day of spiritual communion with Christ our Saviour. Rev. i. 10.

4. A day of private spiritual meditation and self-examination.

5. A day of the solemn public worship of God. Acts xx. 7.

6. A day of spiritual joy and gladness. Psa. xviii. 24.

7. A day of praise and prayer. Psa. cxvi. 12—14.

8. A day of family religious instruction, including all the household.

9. A day of anticipation, in view of that eternal Sabbath of rest which "remains for the people of God," Heb. iv. 9, and finally the glory of God. 1 Cor. x. 31.

The question now so zealously agitated is, "Shall our hard-toiling laborers and working mechanics have no opportunity for physical recreation?" It is urged that they "cannot have the opportunity on working days, and religious intolerance will not yield them the Sab-

bath-day!" I shall endeavor to answer this important interrogatory. There are two or three ways by which these exceedingly useful classes of men could have all necessary resuscitation, of their physical health and and strength, without "robbing God" of any part of his day. Before answering this interrogatory, however, I beg to ask a few short questions.

Is it a sincere desire to "do the working people good," which sends forth the loud cry for running the cars on the Sabbath-day? Or is the motive on the part of the proprietors of the cars, and the grog-sellers to make more money? Is it real love to the working classes, or the real love of money which prompts the agitation? Would running the cars on the Sabbath really do the people good in body, soul, morals, family and estate? The affirmative of this latter question we resolutely deny? And we boldly assert it to be our honest conviction that running the cars on the Sabbath-day, would, to a large extent lead to the loss of health, the loss of character, the loss of the people's hard earnings, the promotion of Sabbath desecration, in the forms of tippling, drunkenness, seduction, fighting gambling, etc., and instead of effecting what is pretended, the very reverse would be the result! Instead of physical refreshment, physical headachs, physical lassitude, physical fatigue, perhaps some cut heads, or broken limbs, perhaps worse, but certainly empty pockets, and many other "inestimable blessings," would be the *preparation* for beginning work on Monday morning! We return to the question how physical recreation for the "hard-toiling worker" is to be secured.

1. Their employers could, if they would, pay them their full weeks' wages on Friday evening, and dismiss

them until Monday morning, then their workmen would have all Saturday for domestic purposes, and recreation. The employers could make their men a *present* of one day in six to themselves, and the amount of work performed by their men in five days, by extra diligence, and gratitude for this boon would more than compensate for the loss of one day. Or,

2. The employers could allow their men half of Saturday every week. Many Christian masters act by this rule. But they would lose nothing by giving the whole day. I do not urge this as a duty on employers, for God says, "six days shall thou labor, and do all thy work," and he knows best whether six days work in one week is calculated to destroy the health and physical energies of the workman, if he be fairly and reasonably treated. But

3. God as amply provided for the renewing of the physical health and strength of man by the institution of the blessed Sabbath. And this is what I earnestly, my worthy readers, call your attention to for a few moments. Look at these words—"It (the Sabbath) is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh-day he rested, and was refreshed." Exod. xxxi. 17. Not that God was weary or fatigued in working, for that is impossible. Isa. xl. 28., but the word "refreshed" denotes the supreme joy, delight, and pleasure he took in the works he had finished. The doctrine is, that those who cease from their own works on the Sabbath, as God did from his, shall be amply refreshed in both body and soul. The institution of the holy Sabbath was designed to produce this result; as well as mere animal refreshment to the beast. "On the seventh-day thou shalt rest, that thine ox and thine

ass may rest, and the son of thine handmaid, and the stranger may be refreshed." Exod. xxiii. 12.

Let the "toiling workmen" faithfully try God's recipe for renewing their strength. Let them attend God's sanctuary constantly on the Sabbath. Let them hear for their own souls. Let them listen for eternity. Unite heartily in the praises and prayers of God's people. Let them institute family worship at home, or attend to worship privately, if they have no families. Let them search the scriptures diligently. Let them be honest and earnest in all this, and if on retiring to rest on each Sabbath evening, they do not realize in body, and soul, that refreshment promised in Isa. xl. 31, I will not ask them to believe me again! That heart-cheering promise says—"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." This is God's method of refreshment. Let them do the duty, and trust the promise, and they will prove "the joy of the Lord to be the strength" of both body and soul. Their bodily strength will be renewed. Their spiritual strength will be renewed. Their intellectual and moral faculties will all be refreshed. Their wills, memories, understanding, judgments, reason, conscience, affections will receive immense strength. They will be full of heart, life, knowledge, joy, faith, love, activity of soul, and agility of body! Then they will be fit for work on Monday morning! Yea, they will be fit for it the whole ensuing week! Every workman would feel happy, contented, pleasant, and cheerful, and ply his calling under the influence of Sabbath refreshment, with a celerity, dexterity, and skill, surprising to himself, every day

longing for Sabbath to come again! The first and second verses of the 122nd Psalm will be planted in their souls like the tree of life in the garden of God. Each toiling laborer and working mechanic, and clerk, and salesman, thus affected, will say, and feel, and if he can, will sing, "I was glad when they said to me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem!" All the springs of the soul being oiled with the "beaten oil" of the sanctuary, their willing hands and cheerful feet, will "move with swift obedience" in all employments! Taking God's plan, their own "sweet experience" will assure them, that a day well spent in serving God, "is better than a thousand" spent on railroad cars, steam-boat excursions, in taverns, or in any other way.

"To sit one day beneath thine eye,
And hear thy gracious voice;
Exceeds a whole eternity,
Employed in carnal joys."

Finally, no human legislation, or device of man will ever secure permanent and substantial happiness to mankind, so long as the method revealed by God is discarded or neglected. May the blessing of Almighty God rest upon the Governor, and every member of the legislature of our venerated commonwealth! May the people of our State and of the whole nation be under the divine protection! May all attempts at internal insurrection, and foreign invasion be subverted and overthrown! May "peace and unity, love and concord abound! And may our entire population be persuaded, that the soundest wisdom, and safest policy for the church and the nation, is to "fear God and keep his commandments," this being "the whole duty of man."

NATHANIEL WEST.

Entered according to Act of Congress, in the year 1859, by

REV. NATHANIEL WEST,

in the Clerk's Office of the District Court of the United States, in and for the Eastern District of Pennsylvania.